



Yoga Kundalini Upanishad

Vedantic View on
Kundalini Yoga

Swami Vishnuswaroop

योग कुण्डलिनी उपनिषद् Yoga Kundalini Upanishad

Belonging to Krishna Yajurveda
Vedantic View on Kundalini Yoga

(English Translation of Sanskrit Text
with Roman Transliteration)

Translated into English by
Swami Vishnuswaroop

ALSO BY THE AUTHOR

Yoga Darshana Upanishad (in English)
Minor Yoga Upanishads (in English)
Hatha Yoga Pradipoka (in English)
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Dedication

Tasmai Shri Gurave Namah!

To My Guru Swami Satyananda Saraswati,
Founder of Bihar School of Yoga,
Munger, India

Gratitude

First of all, I would like to express my heartfelt salutations to Adinatha (the Primordial Master) and my Guru Swami Satyananda Saraswati for their inspiration and guidance I have received for my work. I realize that my unwavering faith and belief in God and Guru is a motivational gift for me in completing this work. I could never have done it without their blessings.

I am always thankful to Ms. Bhawani Uprety for her untiring support she has provided me during the preparation of various classical texts on yoga. My many thanks go to her forever.

May God and Guru inspire us to tread the path of yoga in order to achieve the ultimate goal of human life!

- Swami Vishnuswaroop

Introduction

This *Upaniṣad* concerning *Kuṇḍalinī Yoga* belongs to *Kṛiṣṇa Yajurveda*. There are three chapters in it. In the first chapter, the two causes of *citta vṛtti*, the three methods of controlling *prāṇa* – moderation in diet, *āsana* and *śakti cālīni mudrā* are described. Then *sarasvatī cālana*, types of *prāṇāyāma* – *sūryabhedī*, *ujjāyī*, *śīṭalī*, *bhastrīkā*, etc., three *bandhas* – *moola bandha*, *uddiyāna bandha* and *jālandhara bandha*, obstacles in yoga and protection from them, awakening of *kuṇḍalinī* through yoga practice, penetration of three *granthis* – *Brahmagranthī*, *Viśṇugranthī* and *Rudragranthī*, *Kuṇḍalinī* entering *sahasrāra cakra* (thousand petalled lotus), dissolution of *prāṇa*, etc. into *Śiva*, realization of Self everywhere during *samādhi* and subjects like *Samādhi Yoga*, etc. are described in detail.

The second chapter begins with the lucid explanation of *khecari mudrā*. The features of *khecari*, its results, perfection of *khecari* by *mantra japa*, sequence of *khecari* practice, etc., are described elaborately.

In the beginning of the third chapter the *khecari melana mantra* for *khecari siddhi* is described specifically. The vision of a *sādhaka* during his *sāadhanā* is described by giving examples of new moon, first lunar date and full moon. Then attaining perfection for the union with macrocosm through *prāṇāyāma*, impossibility of Self-realization without practice, knowledge of the *Brahman* through the discourse of a *Sadguru*, manifestation of *Brahma* in the form of *vāk*, *vṛtti* and *viśva*, etc., the nature of *Parabrahma* and at the end, means to attain *Brahma* – *dhyāna*, *jīvanmukti* and *videhamukti*, etc., topics are explained.

Thus, the major subjects of *yoga* are presented in this *Upaniṣad*, which makes it unique and complete.

It should be noted that the original Sanskrit Text is in Devanagari along with its Roman transliteration. All the Sanskrit words/phrases that appear in the English translation are given in the transliterated Roman alphabets.

It is hoped that this book will be helpful to all who are interested to understand the *vedantic* view on *Kuṇḍalinī Yoga*.

Publisher

Śānti Pātha

ॐ सह नाववतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै ।

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om sahanāvavatu / saha nau bhunaktu /

saha viryaṁ karavāvahai /

tejasvināvadhitamastu mā vidviṣāvahai //

om śāntiḥ om śāntiḥ om śāntiḥ //

OM! May He protect both of us (the teacher and disciple) together.
May He nourish both of us together. May both of us get strength and
power together. May our knowledge (shared between us) be lustrous.
May there not be animosity between us.

OM! May the three types of miseries be peaceful.

Chapter One

Vāsanā and Prāna Activate the Mind

हेतुद्वयं हि चित्तस्य वासना च समीरणः ।

तयोर्विनष्ट एकस्मिंस्तद्वावपि विनश्यतः ॥१॥

hetudvayaṃ hi cittasya vāsanā ca samīraṇa /

tayorvinaṣṭa ekasmiṃstaddvāvapi vinaśyataḥ // 1 //

There are certainly two causes (of the unsteady state) of *citta* (the mind). They are *vāsanā* (deep rooted desires/cravings) and *samira* or *prāna* (the life force). If one of them is destroyed, then both of them are annihilated. – 1.

Three Ways to Control Prāna

तयोरादौ समीरस्य जयं कुर्यानरः सदा ।

मिताहारश्चासनं च शक्तिश्चालस्तृतीयकः ॥२॥

tayorādaū samīrasya jayaṃ kuryānnaraḥ sadā /

mitāhāraścāsanam ca śakticālastṛtiyakakaḥ // 2 //

Of these two, first of all, a person should gain victory over *samira* or *prāna*. There are three ways to achieve it. They are *mitāhāra* (moderation in diet), practice of *āsana* and the third one, *śakticālīni mudrā*. -2.

Mitāhāra and Āsana

एतेषां लक्षणं वक्ष्ये शृणु गौतम सादरम् ।

सुस्निग्धमधुराहारश्चतुर्थाशविवर्जितः ॥३॥

भुज्यते शिवसम्प्रीत्यै मिताहारः स उच्यते ।

आसनं द्विविधं प्रोक्तं पद्मं वज्रासनं तथा ॥४॥

eteṣāṃ lakṣaṇaṃ vakṣye śṛṇu gautama sādaram /

susnigdhmadhurāharaścaturthāśavivarjitaḥ // 3 //

bhujyate śivasampriṭyai mitāhāraḥ sa ucyate

āsanam dvidivhaṃ proktaṃ padmaṃ vajrāsanaṃ tathā // 4 //

O *Gautama*! I shall explain the characteristic of these. Listen to it with due respect (attentively). One should take sweet and nutritious food (fill half of his stomach with food and one quarter of it with water) and leave one fourth of his stomach empty. This way of eating with due regard for *Śiva* (welfare) is called *mitāhāra* (moderation in diet). Two types of *āsana* (mainly for gaining victory over *prāna*) are described. They are *padmāsana* and *vajrāsana*. -3-4.

Padmāsana and Vajrāsana

ऊर्वोरुपरि चेद्धत्ते उभे पादतले यथा ।

पद्मासनं भवेदेतत्सर्वपापप्रणाशनम् ॥५॥

ūrvorupari ceddhatte ubhe pādatale yathā /

padmāsanaṃ bhavedetatsarvapāpapaṇāśanam // 5 //

Placing each foot on the opposite thigh with its sole facing upward is the *padmāsana* which is the destroyer of all sins. -5.

वामाङ्घ्रिमूलकन्दाधो ह्यन्यं तदुपरि क्षिपेत् ।

समग्रीवशिरःकायो वज्रासनमितीरितम् ॥६॥

vāmāṅghrimūlakadādho hyanyaṃ tadupari kṣipet /

samagrīvaśiraḥ kāyo vajrāsanamitīritam // 6 //

Placing one heel below the *mūlakanda* (perineum or the root of the genital organ) and the other over it and sitting with the neck, head and body upright is called the *vajrāsana*. -6.

Śakticālana

कुण्डल्येव भवेच्छक्तिस्तां तु संचालयेद्बुध ।

स्वस्थानादाभ्रुवोर्मध्यं शक्तिचालनमुच्यते ॥७॥

kuṇḍalyeva bhavecchaktistāṃ tu sancālayedbudhaḥ /

svasthānādābhruvormadhyāṃ śakticālanamucyate // 7 //

It is said that the main *Śakti* is *kuṇḍalinī*. A wise yogi should take it up from *svasthāna* (its place i.e. *mūlādhāra*) to *bhrumadhya* (the middle of the eyebrows). This is called *śakticālana*. -7.

Two Means of Awakening Kuṇḍalinī

तत्साधने द्वयं मुख्यं सरस्वत्यास्तु चालनम् ।

प्राणरोधमथाभ्यासादृज्जी कुण्डलिनी भवेत् ॥८॥

tatsādhane dvayaṃ mukhyaṃ sarasvatyāstu cālanam /

prāṇarodhamathābhyāsādṛjvī kuṇḍalinī bhavet // 8 //

There are chiefly two means of awakening *kuṇḍalinī*. They are *sarasvati cālana* and *prāṇarodha* (the restraint of *prāṇa*). Through the practice of the restraint of *prāṇa*, the coiled *kuṇḍalinī* becomes straight. -8.

Sarasvati Cālana

तयोरादौ सरस्वत्याश्चालनं कथयामि ते ।

अरुन्धत्येव कथिता पुराविद्धिः सरस्वती ॥९॥

tayorādhau sarasvatyāścālanam kathayāmi te /

arundhatyeva kathitā purāvidbhiḥ sarasvatī // 9 //

First of all, I shall explain you *sarasvati cālana*. *Sarasvati* was also called *arundhati* by the wise of the yore. -9.

यस्याः संचालनेनैव स्वयं चलति कुण्डली ।

इडायां वहति प्राणे बद्ध्वा पद्मासनं दृढम् ॥१०॥

yasyāḥ sancālanenaiva svayaṃ calati kuṇḍalī /

idāyāṃ vahati prāṇe baddhvā padmāsanaṃ dṛḍham // 10 //

When *prāṇa* is flowing through *idā* (left nostril), one should assume *padmāsana* firmly and should practice *sarasvati cālana* properly. Through this practice the *kuṇḍalinī* is awakened itself. -10.

Note: *Sarasvati cālana* is the arousal/stimulation of *sarasvati nādi*.

द्वादशाङ्गुलदैर्घ्यं च अम्बरं चतुरङ्गुलम् ।

विस्तीर्य तेन तन्नाडीं वेष्टयित्वा ततः सुधीः ॥११॥

dvādaśāṅguladairghyaṃ ca ambaram caturaṅgulam /

viṣṭīya tena tannāḍiṃ veṣṭayitvā tataḥ sudhīḥ // 11 //

Then the wise yogi should wrap the *nādi* (at the place of *kanda*) with a piece of cloth which is twelve-inch long and four-inch wide. -11.

अङ्गुष्ठतर्जनीभ्यां तु हस्ताभ्यां धारयेद्बद्धम् ।

स्वशक्त्या चालयेद्दामे दक्षिणेन पुनःपुनः ॥१२॥

*aṅguṣṭhatarjanibhyāṃ tu hastābhyāṃ dhārayeddr̥ḍham /
svaśaktyā cālayedvāme dakṣiṇena punaḥ punaḥ // 12 //*

And then he should hold firmly both nostrils with the forefingers and thumbs should first exhale and inhale again and again through right nostril and then through the left according to his capacity. -12.

मुहूर्तद्वयपर्यन्तं निर्भयाच्चाालयेत्सुधीः ।

ऊर्ध्वमाकर्षयेत्किंचित्सुषुम्नां कुण्डलीगताम् ॥१३॥

*muhūrtadvayaparyantaṃ nirbhayāccālayetsudhīḥ /
ūrvamākarṣayetkiñcitsuṣumnāṃ kuṇḍaligatām // 13 //*

In this way, it should be stimulated fearlessly for a period of two *muhurtas* (= 4 *ghati* = 96 minutes). Also, the *suṣumnā nādi* located at the place of *kuṇḍalini* should be drawn up slightly. -13.

तेन कुण्डलिनी तस्याः सुषुम्नाया मुखं व्रजेत् ।

जहाति तस्मात्प्राणोऽयं सुषुम्नां व्रजति स्वतः ॥१४॥

*tena kuṇḍalinī tasyāḥ suṣumnāyā mukhaṃ vrajet /
jahāti tasmātpṛāṇo'yaṃ suṣumnāṃ vrajati svataḥ // 14 //*

As a result, *kuṇḍalini* goes into the mouth of *suṣumnā*. Hence, having left its place, *pṛāna* also enters itself into the *suṣumnā*. - 14.

तुन्दे तु ताणं कुर्याच्च कण्ठसंकोचने कृते ।

सरस्वत्यां चालनेन वक्षसश्चोर्ध्वगो मरुत् ॥१५॥

*tunde tu tāṇaṃ kuryācca kaṇṭhasaṅkocane kṛte /
sarasvatyāścālanena vakṣasaścordhvago marut // 15 //*

Through the activation of *sarasvati* by drawing the abdomen upward and compressing the neck, *pṛāna* goes up above the chest area. -15.

सूर्येण रेचयेद्वायुं सरस्वत्यास्तु चालने ।

कण्ठसंकोचनं कृत्वा वक्षसश्चोर्ध्वगो मरुत् ॥१६॥

*suryeṇa recayedvāyuraṃ sarasvatyāstu cālana /
kaṇṭhasaṅkocanaṃ kṛtvā vakṣasaścordhvago marut // 16 //*

The *vāyu* should be exhaled through *sūrya nādi* (right nostril) while contracting the neck during *sarasvati cālana*. Thus, *pṛāna* goes up above the chest area. -16.

तस्मात्संचालयेन्नित्यं शब्दगर्भा सरस्वतीम् ।

यस्याः संचालनानेनैव योगी रोगैः प्रमुच्यते ॥१७॥

*tasmātsaṅcālayennityaṃ śabdagarbhāṃ sarasvatīm /
yasyāḥ saṅcālanenaiva yogī rogaiḥ pramucyate // 17 //*

Therefore, *Śabdagarbhā* (one which is the source/origin of words) *Sarasvati* should be activated regularly or one should practice *sarasvati*

cālana. The yogi, who activates it, gets rid of all types of diseases. – 17.

गुल्मं जलोदरः प्लीहा ये चान्ये तुन्दमध्यगाः ।

सर्वे ते शक्तिचालेन रोगा नश्यन्ति निश्चयम् ॥१८॥

gulmaṃ jalodaraḥ plihā ye cānye tundamadhyagāḥ /

sarve tu śakticālena rogā nasyanti niścayam // 18 //

Gulma (a disease of the spleen), *jalodara* (dropsy), *plihā* (another disease of the spleen) and all other diseases of the abdomen are certainly destroyed through the practice of *sarashvati cālana*. – 18.

Prāṇarodha (Control of Prāṇa)

प्राणरोधमथेदानीं प्रवक्ष्यामि समासतः ।

प्राणश्च दहनो वायुरायामः कुम्भकः स्मृतः ॥१९॥

prāṇarodhamathedāniṃ pravakṣyāmi samāsataḥ /

prāṇaśca dehago vāyurāyamaḥ kumbhakaḥ smṛtaḥ // 19 //

I shall now concisely describe you about *prāṇarodha* (control of *prāṇa*). The *vāyu* which moves within the body is called *prāṇa* and when it is made stable (through *pranāyāma*) is said *kumbhaka*. -19.

Two Kinds of Kumbhaka

स एव द्विविधः प्रोक्तः सहितः केवलस्तथा ।

यावत्केवलसिद्धिः स्यात्तावत्सहितमभ्यसेत् ॥२०॥

sa eva dvividhaḥ proktaḥ sahitaḥ kevalastathā /

yāvatkevalasiddhiḥ syāttāvatsahitamabyaset // 20 //

It is said that this (*kumbhaka*) is of two kinds. They are *sahita* and *kevala*. One should practice *sahita kumbhaka* until he attains perfection in *kevala kumbhaka*. -20.

Sahita Kumbhaka and Its Kinds

सूर्योज्जायी शीतली च भस्त्री चैव चतुर्थिका ।

भेदैरेव समं कुम्भो यः स्यात्सहितकुम्भकः ॥२१॥

sūryojjāyī śitalī ca bhastrī caiva caturthikā /

bhedaireva samaṃ kumbho yaḥ syātsahitakumbhakaḥ // 21 //

Sūryabhedana, *ujjāyī*, *śitalī* and *bhastrīkā* are four kinds of *kumbhaka*. They are called *sahita kumbhaka*. -21.

पवित्रे निर्जने देशे शर्करादिविवर्जिते ।

धनुःप्रमाणपर्यन्ते शीताग्निजलवर्जिते ॥२२॥

पवित्रे नात्युच्चनीचे ह्यासने सुखदे सुखे ।

बद्धपद्मासनं कृत्वा सरस्वत्यास्तु चालनम् ॥२३॥

pavitre nirjane deśe śarkarādivivarjite /

dhanuḥ pramāṇaparyante śītāgnijalavarjite // 22 //

pavitre nātyuccanīce hyāsane sukhade sukhe /

baddhapadmāsanaṃ kṛtva sarasvatyāstu cālanam // 23 //

In a place which is free from pebbles, stones, etc., and which is free from cold, fire and water to the extent of a bow's length and which is pure and secluded, there having seated in the *baddha padmāsana* comfortably on a pleasant seat neither too high nor too low, *sarasvati cālana* should be practiced. -22-23.

दक्षनाड्या समाकृष्य बहिष्ठं पवनं शनैः ।

यथेष्टं पूरयेद्वायुं रेचयेदिडया ततः ॥२४॥

*dakṣanāḍyā samākṛṣya bahiṣṭhaṃ pavanaṃ śanaiḥ /
yatheṣṭhaṃ pūrayedvāyum recayedidāyā tataḥ // 24 //*

Through the right nostril one should slowly inhale the *pavana* (air) from outside and fill inside sufficiently (according to his capacity), and then he should exhale it through the left nostril. -24.

Sūryabhedana

कपालशोधने वापि रेचयेत्पवनं शनैः ।

चतुष्कं वातदोषं तु कृमिदोषं निहन्ति च ॥२५॥

पुनः पुनरिदं कार्यं सूर्यभेदमुदाहृतम् ।

*kapālaśodhane vāpi recayetpavanaṃ śanaiḥ /
catuṣkaṃ vātadoṣaṃ tu kṛmidoṣaṃ niḥanti ca // 25 //*
punaḥ punaridaṃ kāryaṃ sūryabhedamudāhṛtam /

He should also exhale the air slowly in the *kapālaśodhana kriyā* (the act of purifying the skull). This practice destroys the four kinds of *vātadoṣa* (problems caused by the imbalance of *vāta* - air) and also *kṛmidoṣa* (infestation of intestinal worms). This practice should be done constantly and it is called *sūryabhedana*. -25.

Ujjāyi Prāṇāyāma

मुखं संयम्य नाडिभ्यामाकृष्य पवनं शनैः ॥२६॥

यथा लगति कण्ठात्तु हृदयावधि सस्वनम् ।

पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया ततः ॥२७॥

शीर्षोदितानलहरं गलश्लेष्महरं परम् ।

सर्वरोगहरं पुण्यं देहानलविवर्धनम् ॥२८॥

नाडीजलोदरं धातुगतदोषविनाशनम् ।

गच्छतस्तिष्ठतः कार्यमुज्जायाख्यं तु कुम्भकम् ॥२९॥

mukhaṃ samyamya nāḍibhyāmākṛṣya pavanaṃ śanaiḥ // 26 //
yathā lagati kaṇṭhāttu hṛdayāvadhī sasvanam /
pūrvavatkuṃbhayetprāṇaṃ recayedidāyā tataḥ // 27 //
śīrṣoditānalaharaṃ galaśleṣmaharaṃ param /
sarvarogaharaṃ puṇyaṃ dehānalavivardhanam // 28 //
nāḍījalodaraṃ dhātugatadoṣavināśanam /
gacchatastīṣṭhataḥ kāryamujjāyākhyā tu kumbhakam // 29 //

Closing the mouth one should inhale the air slowly through both nostrils while making the sound during the inhalation and fill the space from the heart to the throat. Then after retaining it as before, he should exhale it through the left nostril. This practice removes the heat of the head and the mucus of the throat. It destroys all diseases, provides physical wellbeing, and increases the digestive/gastric fire. It also eliminates the disorders of the *nādis*, *jalodara* (dropsy) and *dhātus* (bodily humors – phlegm, wind and bile). This *kumbhaka* called *ujjāyi* should be practiced any time even while one is walking or sitting. -26-29.

जिह्वया वायुमाकृष्य पूर्ववत्कुम्भकादनु ।
शनैस्तु घ्राणरन्ध्राभ्यां रेचयेदनिलं सुधीः ॥३०॥
गुल्मप्लीहादिकान्दोषान्क्षयं पित्तं ज्वरं तृषाम् ।
विषाणि शीतली नाम कुम्भकोऽयं निहन्ति च ॥३१॥

jihvayā vāyumākṛṣya pūrvavatkuṃbhakādanu /
śanaistu ghrāṇarandhrābhyāṃ recayedanilaṃ sudhīḥ // 30 //
gulmapliḥādikāndoṣāṇśayaṃ pittaṃ jvaraṃ tṛṣāṃ /
viśāṇī śīṭali nāma kuṃbhako'yaṃ nihanti ca // 31 //

The wise yogi, after drawing in the breath through the tongue and retaining it inside as before, should exhale it slowly through the nostrils. This is called *śīṭali kumbhaka*. It destroys diseases like dropsy, spleen disorder, bile, fever, thirst and poison. -30-31

Bhastrikā Prāṇāyāma

ततः पद्मासनं बद्ध्वा समग्रीवोदरः सुधीः ।
मुखं संयम्य यत्नेन प्राणं घ्राणेन रेचयेत् ॥३२॥
यथा लगति कण्ठात्तु कपाले सस्वनं ततः ।
वेगेन पूरयेत्किञ्चिद्धृत्यद्वावधि मारुतम् ॥३३॥
पुनर्विरेचयेत्तद्वत्पूरयेच्च पुनः पुनः ।
यथैव लोहकाराणां भस्त्रा वेगेन चाल्यते ॥३४॥

tataḥ padmāsanaṃ baddhvā samagrīvodaṛaḥ sudhīḥ /
mukhaṃ samyamya yatnena prāṇaṃ ghrāṇena recayet // 32 //
yathā lagati kaṇṭhāttu kapāle sasvanaṃ tataḥ /
vegena pūrayet kiñcitdhṛtpadmāvadhi mārutam // 33 //
punarvirecayet tadvatpurayecca punaḥ punaḥ /
yathaiva lohakārāṇāṃ bhastrā vegena cālyate // 34 //

For the practice of *bhastrikā prāṇāyāma*, the wise yogi first of all should perform *padmāsana* keeping his body and neck erect and should close the mouth and exhale the *prāṇa* through the nostrils carefully. Then he should inhale rapidly and fill up to the heart so that the force and the sound of the breath are felt from the throat to the head. Then he should exhale and inhale rapidly in the same manner and repeat it just like the bellows of a smith which is constantly filled with the air and then made empty.

तथैव स्वशरीरस्थं चालयेत्पवनं शनैः ।
यथा श्रमो भवेद्देहे तथा सूर्येण पूरयेत् ॥३५॥
यथोदरं भवेत्पूर्णं पवनेन तथा लघु ।
धारयन्नासिकामध्यं तर्जनीभ्यां विनादृढम् ॥३६॥
कुम्भकं पूर्ववत्कृत्वा रेचयेदिडयानिलम् ।
कण्ठोत्थितानलहरं शरीराग्निविवर्धम् ॥३७॥
कुण्डलीबोधकं पुण्यं पापघ्नं शुभदं सुखम् ।
ब्रह्मनाडीमुखान्तस्थं कफाद्यर्गलनाशनम् ॥३८॥
गुणत्रयसमुद्भूतग्रन्थित्रयविभेदकम् ।
विशेषेणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥३९॥
tathaiva svaśairasthaṃ cālayetpavanaṃ sanaiḥ

yathā śramo bhavetddehe tathā sūryeṇa pūrayet // 35 //
yathodaraṃ bhavetpūrṇaṃ pavanena tathā laghu /
dhārayannāsikāmadhyaṃ tarjanibhyāṃ vināḍṛdham // 36 //
kumbhakaṃ pūrvavatkṛtvā recayedidāyānilam /
kaṇṭhotthitānalaharaṃ śarīrāgnivivardhanam // 37 //
kuṇḍalibodhakaṃ puṇyam pāpaghnaṃ śubhadaṃ sukham
brahmanāḍīmukhāntasthakaphādyargalanāśanam // 38 //
guṇatrayasamudbhutagranthitrayavibhedakam /
viśeṣeṇaiva kartavyaṃ bhastrākhyam kumbhakaṃ tvidam // 39 //

In this way, he should activate the air within his body slowly and carefully. Once he feels physically tired, then he should inhale through the right nostril until his abdomen is filled by the air, then he should firmly grab his nostrils with all his fingers excluding his forefinger and perform *kumbhaka*, and then he should exhale through the left nostril. Through this practice the inflammation of the throat is removed and the digestive/gastric fire (within the body) is increased. This *prānāyāma* awakens the *Kuṇḍalini Śakti*, gives happiness and welfare, and destroys sins. It also destroys the bolt made of the phlegm located at mouth of *brahmanādi* (i.e. the gate of *suṣumnā*) which closes it and penetrates the three *granthis* (the knots) produced from the three *guṇas* (the three constituents of nature – *sattva*, *rajas* and *tamas*). Therefore, this *prānāyāma* called *bhastrikā* should be practiced particularly. -32-39.

Three Types of Bandhas

चतुर्णामपि भेदानां कुम्भके समुपस्थिते ।
 बन्धत्रयमिदं कार्यं योगिभिर्वीतकल्मषैः ॥४०॥
caturṇāmapi bhedānāṃ kumbhake samupasthite /
bandhatramidaṃ kāyaṃ yogibhirvītakalmaṣaiḥ // 40 //

The sinless yogi should perform three types of *bandhas* during the practice of the four types of *kumbhaka prānāyāma* (mentioned above). -40.

प्रथमो मूलबन्धस्तु द्वितीयोद्धीयणाभिधः ।
 जालन्धरस्तृतीयस्तु तेषां लक्षणमुच्यते ॥४१॥
prathamamūlabandhastu dvitīyodḍhīyaṇābhidhaḥ /
jālandharastṛtīyastu teṣāṃ lakṣaṇamucyate // 41 //

The first is called *mūlabandha*. The second is called *uddiyāna bandha* and the third is *jālandhara bandha*. Now their characteristics or methods of practice are described. – 41

Mūlabandha

अधोगतिमपानं वै ऊर्ध्वं कुरुते बलात् ।
 आकुञ्चनेन तं प्राहुर्मूलबन्धोऽयमुच्यते ॥४२॥
adhogatimapānaṃ vai ūrdvagaṃ kurute balāt /
ākuñcanena taṃ prāhur mūlabandho'ayamucyate // 42 //

Apāna vāyu (one of the fifth divisions of *prāna*) which normally flows downward (at the lower part of the body) is made to move

upward forcibly by contracting the anus (perineum) area. This process is called *mūlabandha*. -42.

अपाने चोर्ध्वगे याते सम्प्राप्ते वह्निमण्डले ।
ततोऽनलशिखा दीर्घा वर्धते वायुनाहता ॥४३॥
ततो यातौ वह्न्यमानौ प्राणमुष्णस्वरूपकम् ।
तेनात्यन्तप्रदीप्तेन ज्वलनो देहजस्तथा ॥४४॥
तेन कुण्डलिनी सुप्ता संतप्ता सम्प्रबुध्यते ।
दण्डाहतभुजङ्गीव निःश्वस्य ऋजुतां व्रजेत् ॥४५॥

apāne cordhvage yāte samprāpte vanhimaṇḍale /
tato'nalaśikhā dīrghā vartate vāyunā hatā // 43 //
tato yātau vanhyapānau prāṇamuṣṇasvarūpakam /
tenātyantapradīptenajvalano dehajastathā // 44 //
tena kuṇḍalinī suptā santaptā samprabudhyate /
daṇḍāhatabhujāṅgīva niḥsvasya ṛjutām vrajet // 45 //

When *apāna vāyu* moves upward and reaches the sphere of *agni* (fire), then the flame of *agni* blazes higher being struck by it (i.e. *apāna vāyu*). Then the *prāna* in the heated form intermingles with *agni* and *apāna*. Through the effect of this highly flaming *agni* (fire), all the bodily disorders are burnt down. And then the sleeping *kuṇḍalinī* heated (by the fire) is awakened just like a serpent beaten with stick becomes erect making a hissing sound. -43-45.

बिलप्रवेशतो यत्र ब्रह्मनाड्यन्तरं व्रजेत् ।
तस्मान्नित्यं मूलबन्धः कर्तव्यो योगिभिः सदा ॥४६॥

bilapraveśato yatra brahmanāḍyantaram vrajet /
tasmānnityaṁ mūlabandhaḥ kartavyo yogibhiḥ sadā // 46 //

At that time, the *kuṇḍalinī* enters within the *brahmanādi* (i.e. *suṣumnā*) similar to moving into a hole. Therefore, it is the duty of the yogis that they should always practice *mūlabandha*. -46.

Uddiyāna Bandha

कुम्भकान्ते रेचकादौ कर्तव्यस्तूड्डियाणकः ।
बन्धो येन सुषुम्नायां प्राणस्तूड्डियते यतः ॥४७॥
तस्मादुड्डियणाख्योऽयं योगिभिः समुदाहृतः ।
सति वज्रासने पादौ कराभ्यां धारयेद्दृढम् ॥४८॥
गुल्फदेशसमीपे च कन्दं तत्र प्रपीडयेत् ।
पश्चिमं ताणमुदरे धारयेद्दृढये गले ॥४९॥
शनैः शनैर्यदा प्राणस्तुन्दसन्धिं निगच्छति ।
तुन्ददोषं विनिर्धूय कर्तव्यं सततं शनैः ॥५०॥

kumbhakānte recakādu kartavyastūḍḍiyāṇakaḥ /
bandho yena suṣumnāyāṁ prāṇastūḍḍiyate yataḥ // 47 //
tasmāduḍḍiyaṇākhyo'yaṁ yogibhiḥ samudāhṛtaḥ /
sati vajrāsane pādau karābhyāṁ dhārayeddhṛḍham // 48 //
gulphadeśasamīpe ca kandaṁ tatra prapīḍayet /
paścimaṁ tāṇamudare dhārayeddhṛḍhaye gale // 49 //
śanaiḥ śanairyadā prāṇastundasandhim nigacchati /

tundadoṣaṃ vinirdhūya kartavyaṃ satataṃ śanaiḥ // 50 //

At the end of the *kumbhaka* and before doing the *rechaka* (exhalation), the *uddiyāna bandha* should be practiced. Because of this *bandha* the *prāna* flies up (*uddiyate*) and goes upward into the *suṣumnā nādi*. Therefore, it is called *uddiyāna* by the yogis. For this practice, having seated in the *vajrāsana*, one should hold the hands firmly on the feet and should press the *kanda* located near the two ankles. Then he should pull the abdomen upward and hold it there towards the heart and the neck (area). In this way, *prāna* enters slowly the junctions of the abdomen. It removes all the disorders of the abdomen. Therefore, it should be practiced regularly. -47-50.

Jālandhara Bandha

पूरकान्ते तु कर्तव्यो बन्धो जालन्धराभिधः ।

कण्ठसंकोचरूपोऽसौ वायुमार्गनिरोधकः ॥५१॥

pūrakānte tu kartavyobandho jālandharābhidhaḥ /

kaṇṭhasaṅkocarūpo'sau vāyumārganirodhakaḥ // 51 //

The *bandha* called *jālandhara* should be practiced at the end of *puraka* (inhalation). The contraction of the neck is the form of this *jālandhara bandha* which closes the passage of *vāyu* (air). -51.

Mūlabandha

अधस्तात्कुञ्चनेनाशु कण्ठसंकोचने कृते ।

मध्ये पश्चिमताणेन स्यात्प्राणो ब्रह्मनाडिगः ॥५२॥

adhastātkuñcanenāśu kaṇṭhasaṅkocane kṛte /

madye paścimatāṇena syātpṛāṇobrahmaṇaḍigaḥ // 52 //

Having contracted the anus area at the lower region (by *mūlabandha*), *jālandhara bandha* should be performed. Meanwhile, *prāna* should be drawn up through *uddiyāna bandha*. In this way, *prāna* moves into *brahmanādi* (i.e. the *suṣumnā*). -52

पूर्वोक्तेन क्रमेणैव सम्यगासनमास्थितः ।

चालनं तु सरस्वत्याः कृत्वा प्राणं निरोधयेत् ॥५३॥

pūrvoktena krameṇaiva samyagāsanamāsthitaḥ /

cālanaṃ tu sarasvatyāḥ kṛtvā pṛāṇaṃ nirodhayet // 53 //

According to the aforesaid method and sequence, being properly seated in an *āsana* one should control *prāna* through the practice of *sarasvati cālana*. -53.

प्रथमे दिवसे कार्यं कुम्भकानां चतुष्टयम् ।

प्रत्येकं दशसंख्यां द्वितीये पञ्चभिस्तथा ॥५४॥

विंशत्यलं तृतीयेऽहि पञ्चवृद्ध्या दिनेदिने ।

कर्तव्यः कुम्भको नित्यं बन्धत्रयसमन्वितः ॥५५॥

prathame divase kāryaṃ kumbhakānāṃ catuṣṭayam /

pratyekaṃ daśasaṅkhyākaṃ dvitīye pañcabhistathā // 54 //

viṃśatyalaṃ tṛtīye'nhi pañcavṛddhyā dinedine /

kartavyaḥ kumbhako nityaṃ bandhatrayasamanvitaḥ // 55 //

On the first day, the four types of *kumbhaka* should be done ten times; on the second day, it should be done fifteen times; on the third

day, the sequence of *prāṇāyāma* should be practiced twenty times. In this way five times should be increased daily. *Kumbhaka* should be performed with the three *bandhas* everyday. -54-55.

Obstacles in Yoga

दिवा सुप्तिर्निशायां तु जागरादतिमैथुनात् ।

बहुसंक्रमणं नित्यं रोधान्मूत्रपुरीषयोः ॥५६॥

विषमाशनदोषाच्च प्रयासप्राणचिन्तनात् ।

शीघ्रमुत्पद्यते रोगः स्तम्भयेद्यदि संयमी ॥५७॥

divā sūptirniśayāṃ tu jāgarādatimāithunāt /

vahusaṅkramaṇaṃ nityaṃ rodhānmūtrapurīṣyo // 56 //

viṣamāsanadoṣāscça prayāsaprāṇacintanāt /

śīghramutpaddyate rogaḥ stambhayedyadi samyamī // 57 //

Sleeping during the day, waking up (being vigilant) during the night, excessive indulgence in sexual intercourse, moving too much, constant stopping of urination and defecation, improper practice of *āsanas*, use of too much force in *prāṇāyāma* practice and mental worry/tension generate diseases quickly. A *samyamī* (restraint) or *sādhaka* should stop them. -56-57.

योगाभ्यासेन मे रोग उत्पन्न इति कथ्यते ।

ततोऽभ्यासं त्यजेदेवं प्रथमं विघ्नाच्यते ॥५८॥

द्वितीयं संशयाख्यं च तृतीयं च प्रमत्तता ।

आलस्याख्यं चतुर्थं च निद्रारूपं तु पञ्चमम् ॥५९॥

षष्ठं तु विरतिर्भ्रान्तिः सप्तमं परिकीर्तितम् ।

विषमं चाष्टमं चैव अनाख्यं नवमं स्मृतम् ॥६०॥

अलब्धिर्योगतत्त्वस्य दशमं प्रोच्यते बुधैः ।

इत्येतद्विघ्नदशकं विचारेण त्यजेद्बुधः ॥६१॥

yogābhyāseṇa me roga utpanna iti kathyate /

tato'bhyaśaṃ tyajedevaṃ prathamā vighnamucyate // 58 //

dvitīyaṃ saṁśayākhyāṃ ca tṛtīyaṃ ca pramattatā /

ālasyākhyamcaturthaṃ ca nidrārūpaṃ tu pañcamam // 59 //

ṣaṣṭhaṃ tu viratirbhrāntiḥ saptaṃ parikīrtitam /

viṣayaṃ cāṣṭamaṃ caiva anākhyāṃ navamaṃ smṛtam // 60 //

alabdhiryogatattvasya daśamaṃ procyate budhaiḥ /

ityetadvighnadaśakaṃ vicāreṇa tyajedbudhaḥ // 61 //

If a yogi says, “I have got diseases through my yoga practice” and gives up his practice, then this is known to be the first obstacle to yoga. The second obstacle is his doubt about the practice and the third is negligence. The fourth is laziness and the fifth is excessive sleeping. The sixth obstacle is indifference (not loving and respecting the practice) and the seventh is delusion. The eighth obstacle is attachment to sensual objects and the ninth is *anākhyā* (a state of being fameless or nameless). And the tenth is the lack of attainment of *yogatattva* (the highest state of truth or essence of yoga). In this way, these are ten obstacles as told by the wise men. A wise yogi should

deliberately think about these and renounce them. -58-61.

Awakening of the Kuṇḍalinī

प्राणाभ्यासस्ततः कार्यो नित्यं सत्त्वस्थया धिया ।

सुषुम्ना लीयते चित्तं तथा वायुः प्रधावति ॥६२॥

prāṇābhyāsastataḥ kāryo nityaṁ satvasthayaḥ dhiyā /

suṣumnā liyate cittaṁ tathā vāyuh pradhāvati // 62 //

Therefore, a yogi should practice *prāṇāyāma* regularly with his pure thought (intellect) established on truth. Through this (type of) contemplation, the *citta* is absorbed in *suṣumnā* and consequently, *prāna* flows into it. -62.

शुष्के मले तु योगी च स्याद्गतिश्चलिता ततः ।

अधोगतिमपानं वै ऊर्ध्वगं कुरुते बलात् ॥६३॥

śuṣke male tu yogī ca syādgatiścalitā tataḥ /

adhogatimapānaṁ vai ūdhvagaṁ kurute balāt // 63 //

When *prāna* starts flowing actively after the purification of *mala* (impurities), only then the downward flowing *apāna vāyu* should be moved upward forcibly. -63.

आकुञ्चनेन तं प्राहुर्मूलबन्धोऽयमुच्यते ।

अपानश्चोर्ध्वगोभूत्वा वह्निना सह गच्छति ॥६४॥

ākuñcanena taṁ prāhurmulabandho'ayamucyate /

apānaścordhvago bhūtvā vanhinā saha gacchati // 64 //

For the process of making *prāna* to flow upward by the contraction of the anus is called *mūlabandha*. Through this technique, after having made *apāna* move upward, it is combined with the *agni* and goes further up. -64.

प्राणस्थानं ततो वह्निः प्राणापानौ च सत्वरम् ।

मिलित्वा कुण्डलीं याति प्रसुप्ता कुण्डलाकृतिः ॥६५॥

तेनाग्निना च संतप्ता पवनेनैव चालिता ।

प्रसार्य स्वशरीरं तु सुषुम्ना वदनान्तरे ॥६६॥

prāṇasthānaṁ tato vanhiḥ prāṇāpānau ca satvaram /

militvā kuṇḍalīm yāti prasuptā kuṇḍalākṛtiḥ // 65 //

tenāgninā ca santaptvā pavanenaiva cālītā /

prasārya svaśarīraṁ tu suṣumnā vadanāntare // 66 //

When that *agni* reaches at the place of *prāna*, *prāna* and *apāna* combine together and meet with *kuṇḍalinī* which is asleep in a coiled up shape. At that time, heated by *agni* and activated/moved by *vāyu*, *kuṇḍalinī* extends/straightens her body into the mouth of *suṣumnā*. -65-66.

Kuṇḍalinī Penetrationg Three Granthis

ब्रह्मग्रन्थिं ततो भित्त्वा रजोगुणसमुद्भवम् ।

सुषुम्ना वदने शीघ्रं विद्युल्लेखेव संस्फुरेत् ॥६७॥

विष्णुग्रन्थिं प्रयात्युच्चैः सत्वरं हृदि संस्थिता ।

ऊर्ध्वं गच्छति यच्चास्ते रुद्रग्रन्थिं तदुद्भवम् ॥६८॥

brahmagranthim tato bhitvā rajoguṇasamudbhavam /

suṣumnāvadane śighraṁ vidyullekheva samsphureṭ // 67 //

viṣṇugranthim prayātyuccaiḥ satvaraṃ ḥṛdi samsthītā /

ūrdhvaṃ gacchatiyaccānte rudragranthim tadudbhavam // 68 //

Then this *kuṇḍalini* penetrates the *brahmagranti* created from *rajoguṇa* and at once like the flashes of lighting moves upward to the mouth of *suṣumnā* – enters it. It moves upward and instantly penetrates through *viṣṇugranthi* located at the *anāhata cakra*. Then it goes further up and reaches *rudragranthi* at last and its origin (*ajñā cakra*). -67-68.

भ्रुवोर्मध्ये तु संभिद्य याति शीतांशुमण्डलम् ।

अनाहताख्यं यच्चक्रं दलैः षोडशभिर्युतम् ॥६९॥

bhruvormadhyam tu sambhidya yāti śītāmsuṃaṇḍalam /

anāhatākhyāṃ yaccakraṃ dalaiḥ ṣoḍaśabhiryutam // 69 //

Having pierced the middle of the eyebrows, it reaches the sphere of the moon where there is a *cakra* called *anāhata* with sixteen petals.

तत्र शीतांशुसंजातं द्रवं शोषयति स्वयम् ।

चलिते प्राण वेगेन रक्तं पीतं रवेर्ग्राहत् ॥७०॥

tatra śītāmsusañjātaṃ dravaṃ śoṣayati svayam /

calite prāṇavegena raktaṃ pittaṃ ravergrahāt // 70 //

This (*Kuṇḍalini Śakti*) there dries up the liquid produced from the moon. It is moved/activated by the speed of *prāna*. Joining with the sun it grasps the blood and the bile there. -70.

यातेन्दुचक्रं यत्रास्ते शुद्धश्लेष्मद्रवात्मकम् ।

तत्र सिक्तं ग्रसत्युष्णं कथं शीतस्वभावकम् ॥७१॥

yātenducakraṃ yatrāste śuddhaśleṣmadravātmakam /

tatra siktaṃ grasatyuṣṇaṃ kathaṃ śītasvabhāvakam // 71 //

Going to the disc of the moon, it dries up the pure phlegm remaining in the form of liquid there and heats it up. In this way, coolness by nature does not exist there. -71.

तथैव रभसा शुक्लं चन्द्ररूपं हि तप्यते ।

ऊर्ध्वं प्रवहति क्षुब्धा तदैवं भ्रमतेतराम् ॥७२॥

tathaiva rabhasā śuklaṃ candrarūpaṃ hi tapyate

ūrdhvaṃ pravahati kṣubdhā tadaivaṃ bhramatetarām // 72 //

In just the same way, the white form of moon is heated quickly. And then being agitated, it keeps flowing/going upward. -72.

Enjoyment of Blissful State

तस्यास्वादवशाच्चित्तं बहिष्ठं विषयेषु यत् ।

तदेव परमं भुक्त्वा स्वस्थः स्वात्मरतो युवा ॥७३॥

tasyasvādavaśāccittaṃ vahiṣṭhaṃ viṣayeṣu yat /

tadeva paramaṃ bhuktvā svasthaḥ svātmārato yuvā // 73 //

So far *citta* which was running after the worldly sensual objects externally because of their tastes, now having experienced that supreme state establishes itself in its true state (nature) and enjoys a blissful state in his own *Ātmā*. -73.

प्रकृत्यष्टकरूपं च स्थानं गच्छति कुण्डली ।

क्रोडीकृत्य शिवं याति क्रोडीकृत्य विलीयते ॥७४॥

prakṛtyaṣṭakarūpaṃ ca sthānaṃ gacchati kuṇḍalī /

kroḍīkṛtya śivaṃ yāti kroḍīkṛtya viliyate // 74 //

In this way, this *Kuṇḍalīnī Śakti* by going through the eight forms of *Prakṛti* (i.e. the five elements, mind, intellect and ego) unites with *Śiva* and dissolves in Him. -74.

इत्यधोर्ध्वरजः शुक्लं शिवे तदनु मारुतः ।

प्राणापानौ समौ याति सदा जातौ तथैव च ॥७५॥

ityadhordhvarajaḥ śuklaṃ śive tadanu mārutaḥ /

prāṇāpānau samau yāti sadā jātau tathaiva ca // 75 //

In this manner, the *raja* (ovarian fluid) located at the lower region and the *sukla* (seminal fluid) located at the upper region unites with *Śiva* due to the force of *maruta* (vāyu). *Prāṇa* and *apāna* (now in equanimous state) dissolve together in *Śiva*. It is said that they are always created evenly. -75

भूतेऽल्पे चाप्यनल्पे वा वाचके त्वतिवर्धते ।

ध्वयत्यखिला वाता अग्निमूषाहिरण्यवत् ॥७६॥

bhūte'lope cāpyanalpe vā vācake tvativardhate /

dhāvayatyakhilā vātā agnimūṣāhiraṇyavat // 76 //

As the heat of the fire spreads everywhere in the melting gold, similarly that divine power presents everywhere and pervades the whole body whether it is small or big, known or unknown after being heated (from *Kuṇḍalīnī Śakti*).

The Body Changes into Divine Body

आधिभौतिकदेहं तु आधिदैविकविग्रहे ।

देहोऽतिविमलं याति चातिवाहिकतामियात् ॥७७॥

जाड्यभावविनिर्मुक्तममलं चिन्मयात्मकम् ।

तस्यातिवाहिकं मुख्यं सर्वेषां तु मदात्मकम् ॥७८॥

ādhibhautikadehaṃ tu adhidaivikavigrahe /

deho'tibimalaṃ yāti cātivāhikatāmiyāt // 77 //

jāḍyabhāvavinirmuktamamalaṃ cinmayātmakam /

tasyātivāhikaṃ mukhyaṃ sarveṣāṃ tu madātmakam // 78 //

This body made of *ādhibhautika* (five elements) changes into the form of *ādhibhautika* (divine body) due to the power of (*Kuṇḍalīnī Śakti*) and the body being highly purified becomes similar to *ativāhika* (subtle body). Then this body being free from inertness becomes pure and divine. The subtle body (in the physical body) functions chiefly for everything in ecstatic state. -77-78.

Freedom from Death and Birth

जायाभवविनिर्मुक्तिः कालरूपस्य विभ्रमः ।

इति तं स्वस्वरूपा हि मती रज्जुभुजङ्गवत् ॥७९॥

मृषैवोदेति सकलं मृषैव प्रविलीयते ।

रौप्यबुद्धिः शुक्तिकायां स्त्रीपुंसोर्भ्रमतो यथा ॥८०॥

jayābhavavinirmuktiḥ kālarūpasya vibhramaḥ /

iti taṃ svarūpā hi matī rajjubhujāṅgavat // 79 //

mṛṣaivodeti sakalam mṛṣvaiva praviliyate /

raupyabuddhiḥ śuktikāyām śrīpumsorbhramato yathā // 80 //

When one realizes his true Self, then he is freed from the rounds of deaths and births and the trap or delusion of death/time. Everything that appears is unreal. Everything that is dissolved is unreal. Just like the misconception of a snake in a rope, of silver in the mother-of-pearl and the false idea of a man in a woman, when one's true nature is realized, one acquires the knowledge of the perishable nature of his body. -79-80.

Union with the Ātman

पिण्डब्रह्माण्डयोरैक्यं लिङ्गसूत्रात्मनोरपि ।

स्वापाव्याकृतयोरैक्यं स्वप्रकाशचिदात्मनोः ॥८१॥

piṇḍabrahmāṇḍoraikyaṁ liṅgasūtrātmānorapi /

svāpāvyākṛtayoraikyaṁ svaprakāśacidātmānoh // 81 //

In this way, when *piṇḍa* (the microcosm) and *brahmāṇḍa* (the macrocosm), *Liṅga* (the subtle Self) and *Sūtrātmā* (the conscious energy which operates in the macrocosmos) are united; *svāpa* (dream/wakeful state, the cause of the world) is dissolved into *avyākṛta* (undivided one), then one realizes the unity of his own self with *Svaprakāśa* (self-luminous) *Cidātmāna* (Super-conscious Ātman). -81.

शक्तिः कुण्डलिनी नाम बिसतन्तुनिभा शुभा ।

मूलकन्दं फणाग्रेण दृष्ट्वा कमलकन्दवत् ॥८२॥

मुखेन पुच्छं संगृह्य ब्रह्मरन्ध्रसमन्विता ।

पद्मासनगतः स्वस्थो गुदमाकुञ्च्य साधकः ॥८३॥

वायुमूर्ध्वगतं कुर्वन्कुम्भकाविष्टमानसः ।

वाय्वाघातवशादग्निः स्वाधिष्ठानगतो ज्वलन् ॥८४॥

śaktiḥ kuṇḍalīnī nāma bisatantunibhā śubhā /

mūlakandaṁ phaṇāgreṇa dṛṣṭvā kamalakandavat // 82 //

mukhena puṣṭham saṅgṛhya brahmarandhrasamanvitā /

padmāsanaḥ svastho gudamākuñcya sādḥakaḥ // 83 //

vāyumūrdhvagataṁ kurvankumbhakāviṣṭamānasaḥ /

vāyvāghātavaśādagniḥ svadhiṣṭhānagato jvalan // 84 //

Kuṇḍalīnī which is called *Śakti* is like the stalk of a lotus and auspicious. She is looking at *mūlakanda* from the front of her hood which is like the root of the lotus. Inserting its tail into the mouth, it remains asleep at the passage of the *brahmarandhra* (i.e. closing the door of *suṣumnā nādi*). For its awakening, a *sādḥaka* having seated in *padmāsana* should contract his anus to move the *vāyu* upward with his mind engaged in *kumbhaka*, then the *agni* located at *svādhiṣṭhāna* is flamed due to the blow of *vāyu*. -82-84.

Union of Śakti with Śiva

ज्वलनाघातपवनाघातोरुन्निद्रितोऽहिराट् ।

ब्रह्मग्रन्थिं ततो भित्त्वा विष्णुग्रन्थिं भिनत्त्यतः ॥८५॥

रुद्रग्रन्थिं च भित्त्वैव कमलानि भिनत्ति षट् ।

सहस्रकमले शक्तिः शिवेन सह मोदते ॥८६॥

सैवावस्था परा ज्ञेया सैव निर्वृतिकारिणी ॥ ८७॥ ॥इति ॥

jvalanāghātapavanāghātairunnidrito'hirāt /

brahmagranthim tato bhittvā viṣṇugranthim bhinattyataḥ // 85 //

rudragranthim ca bhittyaiva kamalāni bhinatti ṣat /

sahasrakamale śaktiḥ śīvena saha modate // 86 //

saivāvasthā parā jñeyā saiva nirvṛtikāriṇī // 87 // // iti //

The sleeping *kuṇḍalinī* having awakened through this practice by the blow of *vāyu* and *agni* penetrates *brahmagranthi*, *viṣṇugranthi* and *rudragranthi*. Then after penetrating the six *cakras*, it reaches *sahasrāra kamala* (thousand petalled lotus) where the *Śakti* uniting with *Śiva* enjoys a blissful state. It is known as the highest state, the giver of the final freedom from the cycle of death and birth. -85-87.

इति प्रथमोऽध्यायः ॥१॥

iti prathamō'dhyāya // 1 //

Thus ends the First Chapter of

Yoga Kuṇḍalinī Upaniṣad.

Chapter Two

Description of Khecari Vidyā

अथाहं सम्प्रवक्ष्यामि विद्यां खेचरिसंज्ञिकाम् ।

यथा विज्ञानवानस्या लोकेऽस्मिन्नजरोऽमरः ॥१॥

athāhaṁ sampravakṣyāmi vidyāṁ khecarisañjñikām /

yathā vijñānavānasyā loke'sminnajaro'mara // 1 //

I shall now describe a *vidyā* (knowledge) called *khecari*, one who knows it becomes free from old age and death in this world. -1.

मृत्युव्याधिजराग्रस्तो दृष्ट्वा विद्यामिमां मुने ।

बुद्धिं दृढतरां कृत्वा खेचरीं तु समभ्यसेत् ॥२॥

mṛtyuvyādhijarāgrasto dṛṣṭvā vidhyāmimāṁ mune /

buddhim dṛḍhatarāṁ kṛtvā khecarīm tu samabhyaset // 2 //

O Sage! One, who is affected by death, disease and old age, after knowing this *vidyā*, should make his intellect firm and practice *khecari* properly. -2.

Khecari Destroys Old Age and Death

जरामृत्युगदघ्नो यः खेचरीं वेत्ति भूतले ।

ग्रन्थतश्चार्थतश्चैव तदभ्यासप्रयोगतः ॥३॥

तं मुने सर्वभावेन गुरुं मत्वा समाश्रयेत् ।

दुर्लभा खेचरी विद्या तदभ्यासोऽपि दुर्लभः ॥४॥

jarāmṛtyugadaghno yaḥ khecarīm vetti bhūtale /

granthataścārthataścaiva tadabhyāsaprayogataḥ // 3 //

taṁ mune sarvabhāvena gurum matvā samāśrayet /

durlabhā khecari vidyā tadabhyāso'pi durlabhaḥ // 4 //

He who knows *khecari* in this world, the destroyer of old age and death, by understanding its meaning from *granthas* (scriptural texts) and has knowledge through practical application, should be regarded a guru with all respect and dedicated to him for learning this *vidyā*. The knowledge of *khecari* is rare and also rare its practice. -3-4.

Khecari Vidyā and Melana Sādhana

अभ्यासं मेलनं चैव युगपन्नैव सिध्यति ।

अभ्यासमात्रनिरता न विन्दन्ते ह मेलनम् ॥५॥

abhyāsaṁ melanaṁ caiva yugapannaiva sidhyati /

abhyāsamātraniratā na vindante ha melanam // 5 //

The practice of *khecari vidyā* and *melana* (*sādhana*) are perfected simultaneously. Perfection in *melana* cannot be attained engrossing in practice alone. -5.

Note: this *melana mantra* is mentioned in Chapter Three, Verse – 1.

अभ्यासं लभते ब्रह्मज्जन्मजन्मान्तरे क्वचित् ।

मेलनं तु जन्मनां शतान्तेऽपि न लभ्यते ॥६॥

*abhyāsaṃ labhate brahmañjanmajanmāntare kvacit /
melanaṃ tattu janmanāṃ śātānte'pi na labhyate // 6 //*

O Brahman! Someone receives practice hardly in one of his births, but *melana* cannot be obtained even at the end of hundred births. - 6.

अभ्यासं बहुजन्मान्ते कृत्वा तद्भावसाधितम् ।

मेलनं लभते कश्चिद्योगी जन्मान्तरे क्वचित् ॥७॥

*abhyāsaṃ bahujanmānte kṛtvā tadbhāvasādhitam /
melanaṃ labhate kiścidyogī janmāntare kvacit // 7 //*

Having gone through the practice in so many births with feeling and devotion, a yogi obtains *Melana* in one of his births. -7.

यदा तु मेलनं योगी लभते गुरुवक्त्रतः ।

तदा तत्सिद्धिमाप्नोति यदुक्ता शास्त्रसन्ततौ ॥८॥

*yadā tu melanaṃ yogī labhate guruvaktrataḥ /
tadā tatsiddhimāpnoti yaduktā śāstrasantatau // 8 //*

When a yogi receives *melana mantra* through the mouth of his guru and practices according to the scriptural tradition, then he obtains the *siddhis* mentioned there. -8.

ग्रन्थतश्चार्थतश्चैव मेलनं लभते यदा ।

तदा शिवत्वमाप्नोति निर्मुक्तः सर्वसंसृतेः ॥९॥

*granthataścārthataścaiva melanaṃ labhate yadā /
tadā śivavamāpnoti nirmuktaḥ sarvasamsṛte // 9 //*

When one receives *melana mantra* by knowing it properly according to the guideline and notion of the scripture, then being free from all worldly cycles (of deaths and births) achieves the state of *Śiva*. -9.

Śāstra Indispensable for Knowledge

शास्त्रं विनापि संबोद्धुं गुरवोऽपि न शक्नयुः ।

तस्मात्सुदुर्लभतरं लभ्यं शास्त्रमिदं मुने ॥१०॥

*śāstraṃ vināpi samboddhum guruvo'pi na śakruyuh /
tasmātsudurlabhatarāṃ labhyaṃ śāstramidam mune //10 //*

Even gurus cannot impart knowledge without *śāstra* (scripture). O sage! Therefore, availability of *śāstra* is indispensable because this *śāstra* is very important. -10.

यावन्न लभ्यते शास्त्रं तावद्वां पर्यट्यतिः ।

यदा संलभ्यते शास्त्रं तदा सिद्धिः करे स्थिता ॥११॥

*yāvanna labhyate śāstraṃ tāvadgāṃ paryāṭedyatiḥ /
yadā samlabhyate śāstraṃ tadā siddhiḥ kare sthitā // 11 //*

A *yati* (restraint or renouncer) should travel on earth and looks for the *śāstra* everywhere until he finds it. When the true knowledge from the *shātra* is obtained, then all *siddhis* (supernatural powers) are at his hand. -11.

Guru Embodiment of God

न शास्त्रेण विना सिद्धिर्दृष्टा चैव जगत्त्रये ।

तस्मान्मेलनदातारं शास्त्रदातारमच्युतम् ॥१२॥

तदभ्यासप्रदातारं शिवं मत्वा समाश्रयेत् ।
लब्ध्वा शास्त्रमिदं मह्यमन्येषां न प्रकाशयेत् ॥१३॥

na śāstreṇa vinā siddhirdṛṣṭā caiva jagattraye /
tasmānmelanadātāraṇ śāstradātāramacyutam // 12 //
tadabhyāsapradātāraṇ śivaṇ matvā samāśrayet /
labdhvā śāstramidaṇ mahyamanyeṣāṇ na prakāśayet // 13 //

It is seen that no *siddhis* can be attained without the knowledge of the *śāstra* in all the three worlds. Therefore, the guru who imparts the knowledge of scripture and gives the practice of *melana* (yoga) is the embodiment of God. One should regard him as *Śiva* who gives this *sādhana* (practice) and take shelter under his patronage. After receiving this knowledge, it should not be revealed to others (who do not deserve it). -12-13.

तस्मात्सर्वप्रयत्नेन गोपनीयं विजानता ।
यत्रास्ते च गुरुर्ब्रह्मन्दिव्ययोगप्रदायकः ॥१४॥
तत्र गत्वा च तेनोक्तविद्यां संगृह्य खेचरीम् ।
तेनोक्तः सम्यगभ्यासं कुर्यादादावतन्द्रितः ॥१५॥

tasmātsarvaprayatnena gopaniyaṇ vijānatā /
yatrāste ca gururbrahmandivyayogapradāyakaḥ // 14 //
tatra gatvā ca tanoktavidyāṇ saṅgṛihya khecarim /
tanoktaḥ samyagabhyāsaṇ kuryādādāvatandritaḥ // 15 //

Therefore, this *vidyā* should be kept secret with all efforts by those who know it. Wherever a profound guru in the form of *Brahma* is found for giving this divine yoga, one should go to him and receive *khecarī vidyā* from him and practice it attentively according to his instructions. -14-15.

Khecarī Siddhi

अनया विद्यया योगी खेचरीसिद्धिर्भागभवेत् ।
खेचर्या खेचरीं युञ्जन्खेचरीबीजपूरया ॥१६॥
anayā vidyayā yogī khecarisiddhibhāgbhavat /
khecaryā khecarim yuñjaṇkhecaribījapūrayā // 16 //

A yogi gains *khecarī siddhi* or power to fly in the sky through this *vidyā*. Therefore, practice of *khecarī* should be done in combination with *khecarī bīja* (mantra). -16.

खेचराधिपतिर्भूत्वा खेचरेषु सदा वसेत् ।
खेचरावसथं वह्निमम्बुमण्डलभूषितम् ॥१७॥
khecarādhīpatirbhūtvā khecareṣu sadā vaset /
khecarāvasathaṇ vanhimambumaṇḍalabhūṣitam // 17 //

Such a yogi becomes the lord of Gods in the sky and he always dwells with them there. In the *bīja mantra* of *khecarī* letter ‘*ha*’ is the form of *khecara*, letter ‘*ī*’ is the form of *avasatha* (*dhāranā* i.e. the power of retention), letter ‘*ra*’ is the form of *agni* and *bindu* (the superscript dot in the *Devanagari* Script) is the form of water.

Khecarī Bīja Mantra

आख्यातं खेचरीबीजं तेन योगः प्रसिध्यति ।

सोमांशनवकं वर्णं प्रतिलोमेन चोद्धरेत् ॥१८॥

तस्मात्त्र्यंशकमाख्यातमक्षरं चन्द्ररूपकम् ।

तस्मादप्यष्टमं वर्णं विलोमेन परं मुने ॥१९॥

तथा तत्परमं विद्धि तदादिरपि पञ्चमी ।

इन्द्रोश्च बहुभिन्ने च कूटोऽयं परिकीर्तितः ॥२०॥

ākhyātamaṁ khecaribijamaṁ tena yogaḥ prasidhyati /

somāmsānavakamaṁ varṇamaṁ pratilomena coddharet // 18 //

tasmāt tryamsakamākhyātamakṣaram candrarūpakam /

tasmādapyasṭamaṁ varṇamaṁ vilomena param mune // 19 //

tathā tatparamaṁ vidhī tadādirapi pañcamī /

indośca bahubhinne ca kūṭo'yaṁ parikīrtitaḥ // 20 //

Khecari Yoga is perfected through the *bīja mantra* described above. From *somāmsā candra bīja* 'sa' while counting reverse the ninth letter is 'bha'. Again there is *candra bīja* the letter 'sa'. While counting reverse from it, the eighth letter is 'ma'. While counting reverse from it the fifth letter is 'pa' and again there is *candra bīja* 'sa' and the last conjoint letter 'kṣa' which is highly praised. -18-20.

Note: In this way, the *khecari mantra* – *hrim, bham, sam, mam, pam, sam, kṣam*, is formed.

Result of Khacari Mantra Practice

गुरूपदेशलभ्यं च सर्वयोगप्रसिद्धिदम् ।

यत्तस्य देहजा माया निरुद्धकरणाश्रया ॥२१॥

स्वप्नेऽपि न लभेत्तस्य नित्यं द्वादशजप्यतः ।

य इमां पञ्च लक्षाणि जपेदपि सुयन्त्रितः ॥२२॥

तस्य श्रीखेचरीसिद्धिः स्वयमेव प्रवर्तते ।

नश्यन्ति सर्वविघ्नानि प्रसीदन्ति च देवताः ॥२३॥

gurūpadeśalabhyamaṁ ca sarvayogaprasiddhidam /

yattasya dehajā māyā niruddhakaraṇāśrayā // 21 //

svapne'pi na labhettasya nityamaṁ dvādaśajapyataḥ /

ya imāṁ pañca lakṣāṇi japedapi suyantrita // 22 //

tasya śrīkhecarisiddhiḥ svayameva pravardhate /

naśyanti sarvavighnāni prasīdanti ca devatāḥ // 23 //

This *mantra* should be received from a guru as per his instruction which bestows perfections (*siddhis*) in all types of yoga. One who recites this *mantra* twelve times daily, the *māyā* (illusion) born in his body will not affect him even in his sleep and *karaṇas* (the sensual instruments i. e. the senses and their respective organs) sheltering there are checked. One who recites this *mantra* five hundred thousand times as per the strictly prescribed method, his *khecari* will be perfected itself. All obstacles of his life will be destroyed and *devatās* (the divine beings) will be happy with him. -21-23.

वलीपलितनाशश्च भविष्यति न संशयः ।

एवं लब्ध्वा महाविद्यामभ्यासं कारयेत्ततः ॥२४॥

valīpalitanaśaścabhaviṣyati na samśayaḥ /

evaṃ labdhvā mahāvīdyāmaḥbyāsaṃ kārayettataḥ // 24 //

Valīpalita (i.e. wrinkle and grey hair of the body) will be eliminated. There should be no doubt about it. Having received this *mahāvīdyā* (the great knowledge), one should do its practice. -24.

Need of Continued Practice for Siddhi

अन्यथा क्लिश्यते ब्रह्मन्न सिद्धिः खेचरीपथे ।
यदभ्यासविधौ विद्यां न लभेद्यः सुधामयीम् ॥२५॥
ततः संमेलकादौ च लब्ध्वा विद्यां सदा जपेत् ।
नान्यथा रहितो ब्रह्मन्न किञ्चित्सिद्धिभाग्भवेत् ॥२६॥

anyathā kliśyate brahmanna siddhiḥ khecarīpathe /
yadabhyāsavidhau vidyāṃ na labhedyah sudhāmayīm // 25 //
tataḥ samelakādau ca labdhvā vidyāṃ sadā japet /
nānyathā rahito brahmanna kiñcitsiddhibhāgbhavet // 26 //

O *Brahmana*! If not doing so, one will suffer and there will be no *siddhi* (perfection) in the path of *khecari*. Even if this (*siddhi*) *sudhāmayī* (full of nectar) could not be achieved after having gone through the right practice, one should not give up the practice (given by his *guru*). He should recite it always by combining all the techniques of the *vidyā* he got in the initiation. Otherwise, without appropriate *guru* and his instructions no *siddhis* will be attained. -25-26.

यदिदं लभ्यते शास्त्रं तदा विद्यां समाश्रयेत् ।
ततस्तदोदितां सिद्धिमाशु तां लभते मुनिः ॥२७॥
yadidaṃ labhyate śāstraṃ yadā vidyāṃ samāśrayet /
tatastadoditāṃ siddhimāśu tāṃ labhate muniḥ // 27 //

If this *śāstra* is acquired, then one should take refuge to this *vidyā* (i.e. practice it). In this way, a *muni* (*sādhaka*) will receive *siddhi* quickly by practicing properly as instructed. -27.

Preparation of the Tongue for Khecari

तालुमूलं समुत्कृष्य सप्तवासरमात्मवित् ।
स्वगुरूक्तप्रकारेण मलं सर्वं विशोधयेत् ॥२८॥
tālumūlaṃ samutkṛṣya saptavāsaramātmavit /
svagurūktaparakāreṇa malaṃ sarvaṃ viśodhayet // 28 //

First of all, a *sādhaka* (*ātmavit*) should pull out his tongue and clean the impurities of the root of the palate for seven days according to the instruction of his *guru*. -28.

स्नुहिपत्रनिभं शस्त्रं सुतीक्ष्णं स्निग्धनिर्मलम् ।
समादाय ततस्तेन रोममात्रं समुच्छिनेत् ॥२९॥
snuhipatranibhaṃ śāstraṃ sutikṣṇaṃ snigdhanirmalam /
samādāya tatastena romamātraṃ samucchinat // 29 //

He should take a sharp cutting tool similar to the leaf of the *snuhi* (euphorbia) plant. It should be lubricated and purified. Then he should cut his *jihvā mūla* (the frenulum at the root of the tongue) *romamātra* (equal to the width of a hair). -29.

हित्वा सैन्धवपथ्याभ्यां चूर्णिताभ्यां प्रकर्षयेत् ।

पुनः सप्तदिने प्राप्ते रोममात्रं समुच्छिनेत् ॥३०॥

*hitvā saindhavapathyābhyām cūrṇitābhyām prakarṣayet /
punaḥ saptadine prāpte romamātraṁ samucchinet // 30 //*

The powder of *saindhava* (rock-salt) and *pathyā* (a black myrobalan) should be applied to the area of cut. On the seventh day, he should cut it *romamātra* (equal to the width of a hair) again. -30.

एवं क्रमेण षण्मासं नित्योद्युक्तः समाचरेत् ।

षण्मासाद्रसनामूलं सिराबद्धं प्रणश्यति ॥३१॥

*evaṁ krameṇa ṣāṇmāsaṁ nityodyuktaḥ samācaret /
ṣāṇmāsādrasanāmūlaṁ sirābandhaṁ praṇaśyati // 31 //*

In this way, he should continue doing it for six months as mentioned earlier. In six months, *sirābandha* (the frenulum at the root of the tongue) is destroyed. -31.

Elongation of the Tongue for Khecari

अथ वागीश्वरीधाम शिरो वस्त्रेण वेष्टयेत् ।

शनैरुत्कर्षयेद्योगी कालवेलाविधानवित् ॥३२॥

पुनः षण्मासमात्रेण नित्यं संघर्षणान्मुने ।

भ्रूमध्यावधि चाप्येति तिर्यक्कणबिलावधिः ॥३३॥

अधश्च चुबुकं मूलं प्रयाति क्रमचारिता ।

पुनः संवत्सराणां तु तृतीयादेव लीलया ॥३४॥

केशान्तमूर्ध्वं क्रमति तिर्यक् शाखावधिर्मुने ।

अधस्तात्कण्ठकूपान्तं पुनर्वर्षत्रयेण तु ॥३५॥

ब्रह्मरन्ध्रं समावृत्य तिष्ठेदेव न संशयः ।

तिर्यक् चूलितलं याति अधः कण्ठबिलावधि ॥३६॥

*atha vāgiśvarīdhāma śiro vastreṇa veṣṭayet /
śanairutkarṣayeddyogī kālavelāvidhānavit // 32 //*

*punaḥ ṣāṇmāsamātraṇa nityaṁ saṅgharṣaṇānmune /
bhrūmadhyāvadhī cāpyeti tiryakkaṇḍabilāvadhi // 33 //*

adhaśca cubukaṁ mūlaṁ prayāti kramacāritā /

punaḥ samvatsarāṇāṁ tu tṛtīyādeva līlayā // 34 //

keśāntamūrdhvaṁ kramati tiryakṣākhāvadhirnmune /

adhastātkaṇṭhakūpāntaṁ punarvarṣatrayeṇa tu // 35 //

brahmarandhraṁ samāvṛtya tiṣṭhedeṇa na saṁśayaḥ /

tiryak cūlitalaṁ yāti adhaḥ kaṇṭhabilāvadhiḥ // 36 //

Then the yogi, who knows the method and right time of action, should wrap the tip of the tongue with a cloth and elongate the tongue out slowly. Again, by elongating it for six months regularly it reaches the middle of the eyebrows and crosswise up to the ear-holes. While it comes out, it goes to the root of the chin below. If this practice is continued regularly for three years, then it starts arriving at the hairs of the head in a playful way. In this way, crosswise the tongue reaches the shoulders and downwards to the pit of the throat through constant practice. If practice continued ahead for another three years, then it reaches to the neck at the back and the lowest part

of the throat below. Similarly, the tongue covers the *brahmarandhra* (literally, way to *Brahma*, the hole on top of the head) and indeed stays there. There is no doubt about it. -32-36.

Ṣaḍaṅga Nyāsa

शनैः शनैर्मस्तकाच्च महावज्रकपाटभित् ।
पूर्वं बीजयुता विद्या ह्याख्याता यतिदुर्लभा ॥३७॥
तस्याः षडङ्गं कुर्वीत तया षट्सुवरभिन्नया ।
कुयदिवं करन्यासं सर्वसिद्ध्यादिहेतवे ॥३८॥

śanaīḥ śanairmastakācca mahāvajrakapāṭabhit /
pūrvam bijayutā vidyā hyākhyātā yā'tidurlabhā // 37 //
tasyāḥ ṣaḍaṅgam kurvīta tayā ṣaṭsvavarabhinnyā /
kuryādevam karanyāsam sarvasiddhyādihetave // 38 //

By practicing steadily in this way, the tongue penetrates the *mahāvajrakapāṭa* (literally, the great unbreakable door, i.e. *brahmarandhra*) in the head. The practice of *khecari vidyā* with all the *bīja* letters (mentioned earlier) is very difficult/rare. *Ṣaḍaṅga nyāsa* should be performed with all the *mantras* described before by proper pronunciation and intonation for six bodily parts. In this way, *karanyāsa* should be done as well for achieving all the *siddhis*. -37-38.

Note: *Ṣaḍaṅganyāsa* – In the beginning of a worship or *Sādhana* it is an important ritual in which these six bodily parts – heart, head, top-knot, two arms and eyes are touched with specific mantras. Similarly, *Karanyāsa* as mentioned above is an important ritual in which the thumb and four fingers are touched with specific mantras.

Gradual and Steady Practice Needed

शनैरेवं प्रकर्तव्यमभ्यासं युगपन्निहि ।
युगपद्वर्तते यस्य शरीरं विलयं व्रजेत् ॥३९॥
तस्माच्छनैः शनैः कार्यमभ्यासं मुनिपुङ्गव ।
यदा च बाह्यमार्गेण जिह्वा ब्रह्मबिलं व्रजेत् ॥४०॥
तदा ब्रह्मार्गलं ब्रह्मन्तुर्भेद्यं त्रिदशैरपि ।
अङ्गुल्यग्रेण संघृष्य जिह्वामात्रं निवेशयेत् ॥४१॥

śanairevam prakartavyamabhyāsam yugapanna hi /
yugapadvartate yasya śarīram vilayaṁ vrajet // 39 //
tasmācchanaiḥ śanaīḥ kāryamabhyāsam munipuṅgava /
yadā ca bāhyamārgēṇa jihvā brahmabilaṁ vrajet // 40 //
tadā brahmārgalaṁ brahmandurbhedyam tridaśairapi /
aṅgulyagreṇa saṅgr̥ṣya jihvāmātramniveśayet // 41 //

This practice should be done slowly and carefully in sequence (not all rapidly). One who does speedy practices all at once (without proper sequence) his body will be deteriorated. Therefore, a great yogi should practice it gradually. If the tongue enters the *brahmarandhra* through the outer (gross) technique, then holding the tongue with the tip of the fingers should be placed inside the hole. The bolt of *Brahma* located there is impenetrable even by the thirty-three *devatās*. -39-41.

Practice of Japa and Mathana

एवं वर्षत्रयं कृत्वा ब्रह्मद्वारं प्रविश्यति ।

ब्रह्मद्वारे प्रविष्टे तु सम्यङ्मथनमाचरेत् ॥४२॥

evaṃ varṣatrayaṃ kṛtvā brahmadvāraṃ praviśyati /

brahmadvāre praviṣṭe tu samyaṅmathanamācaret // 42 //

After practicing it for three years in this way, the tongue will enter *brahmadvāra* (the hole of *Brahma*). After the tongue has entered the *brahmadvāra*, one should properly do *mathana* (churning) with the tongue inside the hole. -42.

मथनेन विना केचित्साधयन्ति विपश्चितः ।

खेचरीमन्त्रसिद्धस्य सिध्यते मथनं विना ॥४३॥

mathanena vinā kecitsādhayanti vipascitaḥ /

khecarīmantrasiddhasya siddhyate mathanaṃ vinā // 43 //

There may be hardly some qualified *sādhaka* who can achieve *khechari siddhi* without *mathana*. But one who has perfected *khechari mantra* can attain *siddhi* without it. -43.

जपं च मथनं चैव कृत्वा शीघ्रं फलं लभेत् ।

स्वर्णजां रौप्यजां वापि लोहजां वा शलाकिकाम् ॥४४॥

नियोज्य नासिकारन्ध्रं दुग्धसिक्तेन तन्तुना ।

प्राणान्निरुध्य हृदये सुखमासनमात्मनः ॥४५॥

शनैः सुमथनं कुर्याद्भूमध्ये न्यस्य चक्षुषी ।

षण्मासं मथनावस्था भावेनैव प्रजायते ॥४६॥

japaṃ ca mathanaṃ caiva kṛtvā śīghraṃ phalaṃ labhet /

svaṇṇajāṃ raupyaajāṃ vāpi lauhajāṃ vā śālākikām // 44 //

niyojya nāsikārandhraṃ dugdhasiktena tantunā /

prāṇānnirudhya hṛdaye sukhamāsanamātmanaḥ // 45 //

śanaiḥ sumathanaṃ kuryādbhūmadhyenyastacakṣuṣī /

ṣaṇmāsaṃ mathanāvasthā bhāvenaiva prajāyate // 46 //

By practicing *Japa* and *Mathana*, one obtains benefits quickly. For doing *Mathana*, a thread dipped in milk should be attached to (one side of) a wire made of gold, silver or iron and inserted into the nostrils. One should sit in a comfortable *āsana* and restrain his *Prāna* in his heart with his eyes gazed between his eyebrows and perform *Mathana* with the wire slowly. In this way, the effect of *Mathana* practice will be perceptible after doing it for six months. -44-46.

Mathana Practice Gives Perfection

यथा सुषुप्तिर्बालानां यथा भावस्तथा भवेत् ।

न सदा मथनं शस्तं मासे मासे समाचरेत् ॥४७॥

सदा रसनया योगी मार्गं न परिसंक्रमेत् ।

एवं द्वादशवर्षान्ते संसिद्धिर्भवति ध्रुवा ॥४८॥

yathā suṣuptirbālānāṃ yathā bhāvastathā bhavet /

na sadā mathanaṃ śastaṃ māse māse samācaret // 47 //

sadā rasanayā yogī mārgaṃ na parisaṅkramet /

evaṃ dvādaśavarṣānte samsiddhirbhavati dhruvā // 48 //

The state of the *sādhaka* will be similar to a sleeping child at that

time. Regular practice of *mathana* is not beneficial/praised. So, one should practice it once a month. A yogi should not insert and rotate his tongue in the *brahmarandhra* repeatedly. In this way, performing this practice until the end of twelve years, the *siddhi* (perfection) is certainly achieved. -47-48.

Vision of the Universe in the body

शरीरे सकलं विश्वं पश्यत्यात्माविभेदतः ।

ब्रह्माण्डोऽयं महामार्गो राजदन्तोर्ध्वकुण्डली ॥४९॥ ॥इति॥

śarīre sakalaṁ viśvaṁ paśyatyātmavibhedataḥ /

brahmāṇḍo'yaṁ mahāmārgo rājadantordhvakunḍalī //49// //iti//

The yogi sees the whole universe within his body which is not different from the self. This *mahāmārga* (the great path) is the state of *brahmāṇḍa* (the macrocosm) when the *kuṇḍalinī* goes higher through *rājadanta* (i.e. *brahmarandhra*). -49.

इति द्वितीयोऽध्यायः ॥२॥

iti dvitīyo'dhyāya // 2 //

Thus ends the Second Chapter of
Yoga Kuṇḍalinī Upaniṣad.

Chapter Three

The Melana Mantra

मेलनमन्त्रः । ह्रीं भं सं पं फं सं क्षम् । पद्मज उवाच ।

अमावास्या च प्रतिपत्पौर्णमासी च शंकर ।

अस्याः का वर्ण्यते संज्ञा एतदाख्याहि तत्त्वतः ॥१॥

melanamantraḥ: hrīm bham sam mam pam sam kṣam /

padmaja uvāca /

amāvāsyā ca pratipatpaurṇamāsī ca śaṅkara /

asyāḥ kā varṇyate saṅjñā etadākhyāhi tattvataḥ // 1 //

The melana mantra of khecarī is: 'hrim bham sam pam pham sam kṣam'.

The *Brahmā* said: O *Śaṅkara*! Please tell us in essence that what is the purport of the *amāvāsyā* (new moon day), *pratipadā* (the first day of the lunar fortnight), and *paūrṇamāsī* (the full moon day) for a *sādhaka*. -1.

View of Sādhaka in Different Stages

प्रतिपद्दिनतोऽकाले अमावास्या तथैव च ।

पौर्णमास्यां स्थिरीकुर्यात्स च पन्था हि नान्यथा ॥२॥

pratipaddinato'kāle amāvāsyā tathaiva ca /

paurṇamāsyāṁ sthīrikuryātsa ca panthā hi nānyathā // 2 //

The state and view of a *sādhaka* in the first stage of Self-inquiry is similar to new moon day (without any light), in the second stage it is like the first day of lunar fortnight (with little light) and in the third stage it is like full moon day (full of light). It (the third stage which is full of light) should be made steady and there are no other ways out.

-2.

Ultimate Shelter in Nirāñjana

कामेन विषयाकाङ्क्षी विषयात्काममोहितः ।

द्वावेव संत्यजेन्नित्यं निरञ्जनमुपाश्रयेत् ॥३॥

kāmena viṣayākāṅkṣī viṣayātkāmamohitaḥ /

dvāveva santyajennityaṁ nirañjanamupāśrayet // 3 //

A person wishes to have sensual objects (of enjoyment) because of his desire when he is infatuated with the objects of his passion. Therefore, one should always give up both (the objects and their passions) and take shelter in *Nirāñjana* (the Ultimate Being). -3.

अपरं संत्यजेत्सर्वं यदिच्छेदात्मनो हितम् ।

शक्तिमध्ये मनः कृत्वा मनः शक्तेश्च मध्यगम् ॥४॥

aparaṁ santyajetsarvaṁ yadicchedātmano hitam /

śaktimadhye manaḥ kṛtvā manaḥ śakteśca madhyagam // 4 //

One should renounce all worldly objects if he wishes for his own welfare and focus his mind in the middle of *śakti*. The mind should go in the middle of it i.e., it should remain stable there. -4.

Mind the Cause of Creation

मनसा मन आलोक्य तत्त्यजेत्परमं पदम् ।

मन एव हि बिन्दुश्च उत्पत्तिस्थितिकारणम् ॥५॥

manasā mana ālokya tattyajetparam padam /

mana eva hi binduśca utpatisthitikaraṇam // 5 //

One should see the mind (for checking its activity) by the mind and abandon it (the mind with its activity) to attain *parama pada* (the supreme state). Mind alone is certainly *bindu* (the creator) and also the main cause of creation and preservation. -5.

Mind the Cause of Bondage

मनसोत्पद्यते बिन्दुर्यथा क्षीरं घृतात्मकम् ।

न च बन्धनमध्यस्थं तद्वै कारणमानसम् ॥६॥

manasotpadyate binduryathā kṣīraṁ ghṛtātmakam /

na ca bandhanamadhyasthaṁ tadvai kāraṇamānasam // 6 //

The *bindu* is produced from the mind just like the butter is produced from milk. There is no bondage while remaining in the middle (i.e. the *suṣumnā*). Whatever bondage is there, the mind is the cause of it. -6.

चन्द्रार्कमध्यमा शक्तिर्यत्रस्था तत्र बन्धनम् ।

ज्ञात्वा सुषुम्नां तद्भेदं कृत्वा वायुं च मध्यगम् ॥७॥

candrārkamadyamā śaktiryatrasthā tatra bandhanam /

jñātvā suṣumnāṁ tadbhedam kṛtvā vāyum ca madhyagam // 7 //

The *śakti* which remains in the sun and the moon (*idā* and *pingalā*) is the cause of bondage. By knowing this, after having penetrated the three *granthis*, the *prāna* should be flowed in the middle (the *suṣumnā*). -7.

Restraint of the Vāyu

स्थित्वासौ बैन्दवस्थाने घ्राणरन्ध्रे निरोधयेत् ।

वायुं बिन्दुं समाख्यातं सत्त्वं प्रकृतिमेव च ॥८॥

sthitvāsau bairavasthāne ghrāṇarandhre nirodhayet /

vāyum bindum samākhyātaṁ sattvaṁ prakṛtimeva ca // 8 //

One should stop *prāna* at the place of *bindu* and control the *vāyu* (air) through the nostrils. It is said that the *prānavāyu* is the extension of *bindu*, *sattva* and *prakṛiti*. -8.

Location of Cakras

षट् चक्राणि परिज्ञात्वा प्रविशेत्सुखमण्डलम् ।

मूलाधारं स्वाधिष्ठानं मणिपूरं तृतीयकम् ॥९॥

अनाहतं विशुद्धं च आज्ञाचक्रं च षष्ठकम् ।

आधारं गुदमित्युक्तं स्वाधिष्ठानं तु लैङ्गिकम् ॥१०॥

मणिपूरं नभिदेशं हृदयस्थमनाहतम् ।

विशुद्धिः कण्ठमूले च आज्ञाचक्रं च मस्तकम् ॥११॥

ṣaṭ cakrāṇi parijñātvā praviśetsukhamaṇḍalam /

mūlādhāraṃ svādhīṣṭhānaṃ maṇipūraṃ ṛṭṭiyakam // 9 //
anāhataṃ viśuddhiṃ ca ājñācakraṃ ca śaṣṭhakam /
ādhāraṃ gudamityuktaṃ svādhīṣṭhānaṃ tu laiṅgikam // 10 //
maṇipūraṃ nābhideśaṃ hrīdayasthamanāhatam /
viśuddhiḥ kaṇṭhamūle ca ājñācakraṃ ca mastakam // 11 //

Having known the six *cakras* (having penetrated them) one should enter *sukhamaṇḍala* (the sphere of happiness – i.e. *sahasrāra cakra*). *Mūlādhāra*, *svādhīṣṭhāna*, *manipura*, *anāhata*, *viśuddhi* and *ājñā* are the six *cakras*. *Mūlādhāra* is located near in the anus, *svādhīṣṭhāna* is near the genital organ, *manipura* is in the navel, *anāhata* is in the heart, *viśuddhi* is at the root of the neck and *ājñā* is located in the head. -9-11.

षट् चक्राणि परिज्ञात्वा प्रविशेत्सुखमण्डले ।
 प्रविशेद्वायुमाकृष्य तयैवोर्ध्वं नियोजयेत् ॥१२॥
 ṣaṭ cakrāṇi parijñātvā praviśetsukhamaṇḍale /
 praviśedvāyumākr̥ṣya tathāivordhvaṃ niyojayet // 12 //

Having known the six *cakras*, one should enter the *sukhamaṇḍala* (*sahasrāra cakra*) by drawing up the *prāna* and should direct it (*prāna*) upward. -12.

Importance of Practice and a Guru

एवं समभ्यसेद्वायुं स ब्रह्माण्डमयो भवेत् ।
 वायुं बिन्दुं तथा चक्रं चित्तं चैव समभ्यसेत् ॥१३॥
 समाधिमेकेन समममृतं यान्ति योगिनः ।
 यथान्दिर्दारुमध्यस्थो नोत्तिष्ठेन्मथनं विना ॥१४॥
 विना चाभ्यासयोगेन ज्ञानदीपस्तथा न हि ।
 घटमध्यगतो दीपो बाह्ये नैव प्रकाशते ॥१५॥
 भिन्ने तस्मिन्घटे चैव दीपज्वाला च भासते ।
 स्वकायं घटमित्युक्तं यथा दीपो हि तत्पदम् ॥१६॥
 गुरुवाक्यसमाभिन्ने ब्रह्मज्ञानं स्फुटीभवेत् ।
 कर्णधारं गुरुं प्राप्य कृत्वा सूक्ष्मं तरन्ति च ॥१७॥
 evaṃ samabhyasetvāyuṃ sa brahmāṇḍamayō bhavet /
 vāyuṃ binduṃ tathā cakraṃ cittaṃ caiva samabhyaset // 13 //
 samādhimekena samamamṛtaṃ yānti yoginaḥ /
 yathāgnirdārumadhyastho nōtīṣṭhenmathanaṃ vinā // 14 //
 vinā cābhyāsayogena jñānadīpastathā na hi /
 ghaṭamadhyagato dīpo bāhye naiva prakāśate // 15 //
 bhinne tasminghate caiva dīpajvālā ca bhāśate /
 svakāyaṃ ghaṭamityuktaṃ tathā dīpo hi tatpadam // 16 //
 guruvākyaśamābhinne brahmajñānaṃ sphuṭībhavet /
 karṇadhāraṃ guruṃ prāpya kṛtvā sūkṣmaṃ taranti ca // 17 //

One who does the practices of *prāna* properly in this way, it becomes full of *brahmānda* (i.e. it is united with the macrocosm). By doing proper practice of *vāyu*, *bindu*, *cakra* and *citta* yogis attain the immortal state through *samadhi* alone. Just like the fire in wood does

not blaze without churning, so the light of knowledge does not appear without the practice of yoga. The lamp kept in a vessel does not give light outside. The flame of the lamp is seen when the vessel is pierced or broken. In the same way, one's body is called the vessel and the light within is that supreme state. The light of *brahmajñāna* bursts out when it (the body) is pierced through the instructions of a guru. After obtaining a *karnadhāra* guru (a guru who helps like a boatman) and doing practices (as instructed by him), one crosses the subtle ocean of life. -13-17.

Para, Paśyanti, Madhyamā and Vaikhari

अभ्यासवासनाशक्त्या तरन्ति भवसागरम् ।

परायामङ्कुरीभूय पश्यन्तां द्विदलीकृता ॥१८॥

मध्यमायां मुकुलिता वैखर्या विकसीकृता ।

पूर्वं यथोदिता या वाग्विलोमेनास्तगा भवेत् ॥१९॥

abhyāsavāsanāśaktyā taranti bhavasāgaram /

parāyāmāṅkuribhūya paśyantyāṃ dvidalikṛtā // 18 //

madyamāyāṃ mukulitā vaikharyāṃ vikasikṛtā /

pūrvam yathoditā yā vāgvilomenāstagā bhavet // 19 //

By the energy gained through the constant practice one crosses the ocean of existence. The speech in the body sprouts in the form of *para*, it becomes of two petals (leaves) in the form of *paśyanti*, it blossoms in *madhyamā* and is fully developed in the form of *vaikhari*. The way the speech is manifested as described earlier, it is dissolved in the same reverse order. -18-19.

Viśva, Taijasa and Prajñā

तस्या वाचः परो देवः कूटस्थो वाक्प्रबोधकः ।

सोहमस्मीति निश्चित्य यः सदा वर्तते पुमान् ॥२०॥

शब्दैरुच्चावचैर्नैचैर्भाषितोऽपि न लिप्यते ।

विश्वश्च तैजसश्चैव प्राज्ञश्चेति च ते त्रयः ॥२१॥

विराट्पिण्यगर्भश्च ईश्वरश्चेति ते त्रयः ।

ब्रह्माण्डं चैव पिण्डाण्डं लोका भूरादयः क्रमात् ॥२२॥

स्वस्वोपाधिलयादेव लीयन्ते प्रत्यगात्मनि ।

अण्डं ज्ञानाग्निना तप्तं लीयते कारणैः सह ॥२३॥

tasyā vācaḥ paro devaḥ kūṭastho vākprabodhakaḥ /

so'hamasmīti nīścitya yaḥ sadā vartate pumān // 20 //

śabdairuccāvachaiḥ nāibhāṣito'pi na lipyate /

viśvaśca taijasaścaiva prājñāśceti ca te trayāḥ // 21 //

virāḍḍhirāṇyagarvaśca īśvaraśceti te tryāḥ /

brahmāṇḍaṃ caiva piṇḍāṇḍaṃ lokā bhūrādaya kramāt // 22 //

svasvopādhilayādeva liyante pratyagātmani /

aṇḍaṃ jñānāgninā taptaṃ liyate kāraṇaiḥ saha // 23 //

The Supreme Lord situated within is the giver of the knowledge of that *vāk* (speech). "I am that Lord" – one who definitely thinks so and behaves accordingly, he is not affected by good or bad words spoken to him. *Viśva*, *taijasa* and *prajñā* are called the three types of *cetas*

(consciousness) in *piṇḍa*. *Virāt*, *hiraṇyagarva* and *īśvara* are called the three types of *brahmāṇḍa*. *Bhuḥ*, *bhuvaḥ* and *svaḥ* are called the three types of *loka* respectively. All of them return to their original source in order after their particular *upādhis* (attributes) are destroyed and they are dissolved into the self. Being heated by the fire of knowledge the *piṇḍa* (also called *aṇḍa*) returns to its original source (*Paramātmā*) and is dissolved into it (together with its cause). -20-23.

Union with *Paramātamā*

परमात्मनि लीनं तत्परं ब्रह्मैव जायते ।

ततः स्तिमितगम्भीरं न तेजो न तमस्ततम् ॥२४॥

paramātmāni līnaṁ tatparaṁ brahmaiva jāyate /

tataḥ stīmitagambhīraṁ na tejo na tamastatam // 24 //

When one is united with *Paramātamā*, he becomes similar to *Brahma*. Then he attains a profound peaceful state where there is neither light nor darkness. -24.

Experience of the Truth

अनाख्यमनभिव्यक्तं सत्किंचिदवशिष्यते ।

ध्यात्वा मध्यस्थमात्मानं कलशान्तरदीपवत् ॥२५॥

अङ्गुष्ठमात्रमात्मानमधूमज्ज्योतिरूपकम् ।

प्रकाशयन्तमन्तस्थं ध्यायेत्कूटस्थमव्ययम् ॥२६॥

anākhyamanabhivyaktaṁ satkiñcidavaśiṣyate /

dyātvā madhyasthamātmānaṁ kalaśāntaradīpavat // 25 //

aṅguṣṭhamātramātmānamadhūmajjyotirūpakam /

prakāśayantamantasthaṁ dhyāyetkūṭasthamavyayam // 26 //

There remains a nameless single imperceptible truth element alone. Concentrating on the *Ātmā* abiding in the middle like a lamp in a vessel which is in the form of light without smoke, one should contemplate that Self having the size of a thumb which is radiant, eternal, non-decaying and changeless situated within. -25-26.

Body Subject to *Māyā*

विज्ञानात्मा तथा देहे जाग्रत्स्वप्नसुषुप्तिः ।

मायया मोहितः पश्चाद्बहुजन्मान्तरे पुनः ॥२७॥

सत्कर्मपरिपाकात्तु स्वविकारं चिकीर्षति ।

कोऽहं कथमयं दोषः संसाराख्य उपागतः ॥२८॥

viññānātmā tathā dehe jāgratsvapnasuṣuptiḥ /

māyaya mohitaḥ paścādbahujanmāntare punaḥ // 27 //

satkarmaparipākāttu svavikāraṁ cikīrṣati /

ko'haṁ kathamayaṁ doṣaḥ saṁsārākhyā upāgataḥ // 28 //

Once the *Viññānātmā* (Cognitive Self) acquires the body, it is subject to *māyā* and gets into the waking, dreaming and deep sleep states and remains under the spell of *māyā*. Again, after many births when the results of one's pure *karma* arise, the human being desires to know his faults and thinks, "Who am I" and "How did this faulty existence called *Samsāra* (the cycle of births) come to me?"

जाग्रत्स्वप्ने व्यवहरन्सुषुप्तौ क्व गतिर्मम ।

इति चिन्तापरो भूत्वा स्वभासा च विशेषतः ॥२९॥

*jāgratsvapne vyavaharantsusuptau kva gatirmama /
iti cintāparo bhūtvā svabhāsā ca viśeṣataḥ // 29 //*

“I perform as an actor in the waking and dreaming states. But what type of condition do I have in the deep sleep state?” In this way, he goes on thinking anxiously about his nature in particular. -29.

अज्ञानात्तु चिदाभासो बहिस्तापेन तापितः ।

दग्धं भवत्येव तदा तूलपिण्डमिवाग्निना ॥३०॥

*ajñānāttu cidābhāso bahistāpena tāpitaḥ /
dagdhaṁ bhavatyeva tadā tūlapiṇḍamivāgninā // 30 //*

Just like a heap of cotton is burnt down by fire, thus the *cidābhāsa* (illuminated wisdom) destroys the ignorance heated by the worldly sufferings. -30.

The Self Shines by the Knowledge

दहरस्थः प्रत्यगात्मा नष्टे ज्ञाने ततः परम् ।

विततो व्याप्य विज्ञानं दहत्येव क्षणेन तु ॥३१॥

मनोमयज्ञानमयान्तस्म्यग्दग्ध्वा क्रमेण तु ।

घटस्थदीपवच्छ्वदन्तरेव प्रकाशते ॥३२॥

*daharasthaḥ pratyagātmā naṣṭe jñāne tataḥ param /
vitato vyāpya vijñānaṁ dehatyeva kṣaṇena tu // 31 //
manomayaajñānamayāntsamyagdagdhvā krameṇa tu /
ghaṭasthādīpavacchaśvadantareva prakāśate // 32 //*

When the worldly knowledge is destroyed, then the Supreme Pure Self (*Pratyagātmā*) within is illuminated. The widely spread *vijñāna* (worldly knowledge) is immediately destroyed by it. In this way, when *manomaya* and *jñānamaya* (sheaths) are destroyed completely in sequence, then the Self situated within shines itself like a lamp in a vessel. -31-32.

Meditation Makes One Jīvanmukta

ध्यायन्नास्ते मुनिश्चैवमासुप्तोरामृतेस्तु यः ।

जीवन्मुक्तः स विज्ञेयः स धन्यः कृतकृत्यवान् ॥३३॥

*dhyāyannāste muniścaivamasuptorāmṛteṣtu yaḥ /
jīvanmuktaḥ sa vijñeyaḥ sa dhanyaḥ kṛtakṛtyavān // 33 //*

The *muni* who meditates on *Ātmā* regularly in this way and continues his meditation upon it with a steady mind till he faces death, he becomes a *jīvanmukta* (one who is liberated while living). He is wise, he is blessed and he has attained his goal of life. -33.

A Jīvanamukta Attains Videhamukti

जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते ।

विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥३४॥

*jīvanmuktapadaṁ tyaktvā svadehe kālasātkṛte /
viśatyadehamuktatvaṁ pavano'spandatāmiva // 34 //*

When the last movement of his life (death) comes, a *Jīvanamukta* (one who is liberated while living) after giving up his body attains the state of *Videhamukti* (liberation from the body) just like the air enters

the open sky without being vibrated.

Ultimately He Alone Remains

अशब्दमस्पर्शमिरूपमव्ययं ।

तथारसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं ।

तदेव शिष्यत्यमलं निरामयम् ॥३५॥इत्युपनिषत् ॥

aśabdamasparśamarūpamavyayam /

tathā'rasaṁ nityamagandhavacca yat /

anādyanantaṁ mahataḥ paraṁ dhruvam /

tadeva śiṣyatyamalaṁ nirāmayam // ityupaniṣat // 35 //

Finally, That alone remains which is without sound, touch, form, taste and smell, which is eternal, changeless, permanent, supreme, greatest (of all), without beginning and end, *nirāmaya* (faultless and pure). Thus is the *Upaniṣad*. – 35.

इति योगकुण्डल्युपनिषत्समाप्ता ॥

iti yogakuṇḍalyupaniṣatsamāptā //

Thus ends the *Yoga Kuṇḍalinī Upaniṣad*.

Śānti Pātha

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*om sahanāvavatu / saha nau bhunaktu /
saha viryaṁ karavāvahai /
tejasvināvadhitamastu mā vidviṣāvahai //*
om śāntiḥ om śāntiḥ om śāntiḥ //

OM! May He protect both of us (the teacher and disciple) together.
May He nourish both of us together. May both of us get strength and
power together. May our knowledge (shared between us) be lustrous.
May there not be animosity between us.

OM! May the three types of miseries be peaceful.

About the Author

Swami Vishnuswaroop (Thakur Krishna Uprety), B. A. (Majoried in English & Economics), received his Diploma in Yogic Studies (First Class) from Bihar Yoga Bharati, Munger, Bihar, India. He was formally trained under the direct guidance and supervision of Swami Niranjanananda Saraswati in the Guru Kula tradition of the Bihar School of Yoga. He was initiated into the lineage of Swami Satyananda Saraswati, the founder of Bihar School of Yoga and the direct disciple of Swami Sivananda Saraswati of Rishikesh. His guru gave his spiritual name 'Vishnuswaroop' while he was initiated into the sannyasa tradition.

Swami Vishnuswaroop is a Life Member of World Yoga Council, International Yoga Federation. Divine Yoga Institute has published his nine books on classical yoga, meditation and tantra. He is one of the few yoga practitioners registered with Nepal Health Professional Council established by The Government of Nepal. He has been teaching on the theory and practice of traditional yoga and the yogic way of life to Nepalese and foreign nationals for more than twenty-five years.

Swami Vishnuswaroop has designed a comprehensive yoga program called 'Yoga Passport' in order to give a broader theoretical and practical knowledge of yoga which includes various aspects of yogic practice. Many health professionals, yoga practitioners and people from various backgrounds of more than forty-seven countries from various parts of the world have gone through his yoga courses and programs. He currently works as the President of Divine Yoga Institute, Kathmandu, Nepal and travels abroad to provide yogic teaching and training.